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Determinants of Attitude towards Islamic Financing among Halal-Certified Micro and SMEs: A Preliminary Investigation

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Abstract

Islamic finance and Halal are Shariah-compliant business sectors sharing similar values, market and principle. Despite similarities, there has been disconnection between Islamic finance and Halal sectors. In Malaysia, the disconnection is witnessed by low penetration of Islamic financing among Halal industry players. Being a true Halal operator, business must not only focus in Halal production but importantly finance the business in Halal-based financing; however, this has not been achieved. The need to ensure that holistic Halal concept by making Islamic financing part of the Halal production is essential. The purpose of this paper is to examine the feasibility of the survey instrument in determining the attitude towards Islamic financing among Micro and SMEs in Halal production. A survey questionnaire is distributed to 30 Micro and SMEs at Halal exhibition using random sampling technique as the preliminary investigation. The study findings justify further refinement and show that the survey instrument is appropriate in a wider study of a representative sample of the Halal industry.

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1. Introduction

Halal industry evolved tremendously since its inception during the first Malaysian International Showcase (MIHAS) in 2004. Today, Halal has emerged as a new source of economic growth. The growing Muslim population totaling at 1.8 billion or 23% of the world population, the increasing awareness and demand for *Shariah*-compliant products among Muslims and the increasing acceptability of Halal products among non-Muslims have created massive possibility of growth in Halal business. The global Halal business market is estimated at USD2.3 trillion in 2012, excluding Islamic banking, finance and insurance (Malaysia SME, 2012). While, the global Islamic banking and finance industry assets worth at over USD1.3 trillion in 2012 and expected to reach USD 2 trillion in next three to five years. If the Halal business market and Islamic finance were to combine, the potential size of the Halal industry is estimated at USD3.5 trillion. In the World Halal Forum 2011, Halal and Islamic finance sectors are reported to be the two fastest growing *Shariah*-compliant industries, which are growing at 15% to 20% per annum. Despite similarities and significant growth, the two *Shariah*-compliant business sectors are growing at different momentum and are developing independently. Islamic finance has become a global brand, sophisticated and organized industry in the past four decades, whilst Halal industry is seen more fragmented, less structured and only emerged in the global sphere for the past ten years (Halal Focus, 2011). In realizing the disconnection of the two business sectors, Malaysia's Prime Minister, Dato Seri Najib Tun Razak has addressed the need to merge the Halal industry with Islamic finance into an integrated Halal economy. Halal economy serves as a term to integrate the production of Halal products with the Islamic financial system for a new economic model (Irfan and Man, 2012). In other words, need to combine Islamic finance and Halal holistically by making Islamic finance part of Halal production.

In Malaysia, the issue of disconnection or lack of interaction between Halal and Islamic finance sectors is witnessed by the low penetration of Islamic finance among the Halal industry players. Although, Islamic banks have established in Malaysia for almost three decades, there are only 5% of Halal players use Islamic banking and finance products while the remaining 95% are non users of Islamic financing instruments (Badlyshah, 2011). Being a true Halal business operator, the business must not just focus in Halal production, but must also adopt an Islamic or *Shariah* way of financing. However, this has not been achieved. The low penetration of Islamic finance is likely due to the lack of awareness among the Halal industry players on Islamic financial system. The aversion to switch from well-established conventional financing has also constituted to the minimal usage of Islamic finance in Halal industry.

Given to the lack of supporting empirical evidence on the current issue, it is crucial and timely for the researcher to examine the Halal-certified product entrepreneurs' attitude towards Islamic financing in order to identify factors contribute to the problem. There have been substantial literatures on attitude towards Islamic finance among individual customers segment than business firms. In fact, to the researcher's knowledge no study to date has specifically examined the factors that influence attitude formation towards Islamic financing from the perspective of Halal-certified product entrepreneurs. Furthermore, although previous studies contribute useful insights in examining individual customers' and business firms' attitude towards Islamic method of finance, none of studies have adopted Theory of Planned Behaviour (TPB) as the basis of investigation. Against this backdrop, this study seeks to examine the Halal-certified Micro and SMEs' attitude towards Islamic methods of finance and its effects on adoption intention using the Theory of Planned Behaviour as the basis of investigation. The remaining of the paper is organized as follows, section 2 presents the literature review, section 3 discusses conceptual framework and development of hypothesis, section 4 explains the methodology, section 5 discusses analysis and followed by a conclusion.

2. Literature Review

2.1 The definition, principles and Islamic methods of financing

Islamic finance refers to a financial service or product that is consistent or principally implemented to comply with the principles of *Shariah* or Islamic law (Gait and Worthington, 2008). According to Lewis and Algaoud (2001), there are five religious features that form distinctive identity or basis of the Islamic finance i.e. *riba* (interest), *haram* (forbidden) or *halal* (permissible), *gharar* (speculative) or *maysir* (gambling), *zakat* (the prescribed purifying alms) and *Shariah* (Islamic) board. The concept of financing in Islam differs with conventional

or “Western finance”. The distinction between Islamic financial system with the conventional system includes (Mirakhor and Iqbal, 2011) : Firstly, Islamic financial system strives for equitable, fair society and economic order. The prohibition of interest (riba) in the Islamic financial system is intended to avoid exploitation, to avoid profiteering through manipulation prices and to protect the poor (i.e. borrower). Secondly, Islamic financial system stresses the principle of cooperation and brotherhood. This is evident by the system of risk-taking, profit-and-loss-sharing that help the productivity of the business venture rather than creditworthiness of the entrepreneur of the conventional financial system. Thirdly, Islamic finance is grounded by the strict ethical criteria of Islamic law or Shariah.

Hanif and Iqbal (2010) have categorized Islamic modes of financing into two; (1) *Shariah*-compliant products and (2) *Shariah*-based transactions. *Shariah* compliant products are defined as Islamic mode of finance where the return of financier is predictable, predetermined and fixed within *Shariah* constraints, which includes *Murabahah* (cost plus profit sale or mark-up financing), *Bai Bithaman Ajil* (acquisition of assets and hire purchase financing or sale of goods on deferred payment), *Ijarah* (a leasing agreement), *Musharakah Mutanaqisah* (diminishing *Musharakah* or housing finance), *Bai Salam* (sale of goods where price is paid in advance, goods deliver in future), *Istisna* (acquisition of goods by specification, where price is paid in advance, and goods deliver in the future) and *Qard Hassan* (benevolent or interest free loan). While, *Shariah*-based transactions are a mode of financing which based on the principles of risk and profit-sharing, where the return of financier is not fixed in advance, and it is dependable on the outcome of the project. *Mudarabah* (partial-equity partnership or profit sharing) and *Musharakah* (full equity partnership or partnership financing) are the two profit-sharing arrangements or partnership contracts preferred under Islamic law.

2.2 *Relevance of previous studies on attitude towards Islamic finance*

An extensive past empirical studies had focused on attitude towards Islamic finance among individual customers. Little efforts have been done to examine the attitude towards Islamic banking and finance from the perspective of business firms. The few researchers who attempted to study business firms' segment were Edris and Almahmeed (1997), Jalaluddin (1999), Ahmad and Haron (2002), Osman and Ali (2008) and Gait and Worthington (2008, 2009). Edris and Almahmeed (1997) have pioneered the study on business firms' determinants of bank selection in Kuwait. This study considered 304 business firms of the dual-banking system. The findings revealed that the majority of business firms in Kuwait prefer to deal with commercial banks than Islamic banks. This study indicates that although Islam being the dominated religion in Kuwait, and the religion factor drives the individual customers' interest towards Islamic banking (Metwally, 1996), religion factor is not the only bank selection determinant for the business firms.

Jalaluddin (1999) examined the attitudes of 385 small business firms towards the profit or loss sharing method of finance in Australia revealed that the motivation for their interest towards profit or loss sharing method includes business support, level of risk sharing with between lenders and borrowers, risk default in the traditional system such as interest rates, the profitability linkages to the cost of borrowing and the expected rate of return. The deterrents to apply profit or loss sharing method include the terms and conditions of borrowing, the extent of management intervention and the cost of borrowing.

In Malaysia, Ahmad and Haron (2002) studied the perception among 45 corporate customers towards Islamic banking system. The findings found that there has been low usage of Islamic banking products. In fact, most of the respondents were late comers whereby they started patronizing Islamic banking less than 5 years ago, despite 15 years of establishment. 65% who are majority Non Muslims had low knowledge on Islamic banking principles and Islamic financial system especially in understanding on the nature of profit-sharing concept.

Gait and Worthington (2008) who reviewed the attitudes towards Islamic financial products and services of the business firms concluded that the predisposition to Islamic methods of finance is subsumed to the criteria taken in selecting a conventional bank. Gait and Worthington (2009) also surveyed 296 Libyan business firms on attitude towards Islamic methods of finance. The study revealed the majority of the Libyan business firms (72.3 percent) are interested to use Islamic finance, despite informal practice of Islamic financial institution in the country. The motivating factors for business firms to potentially use Islamic finance are religion, followed by profitability, business support and unique services.

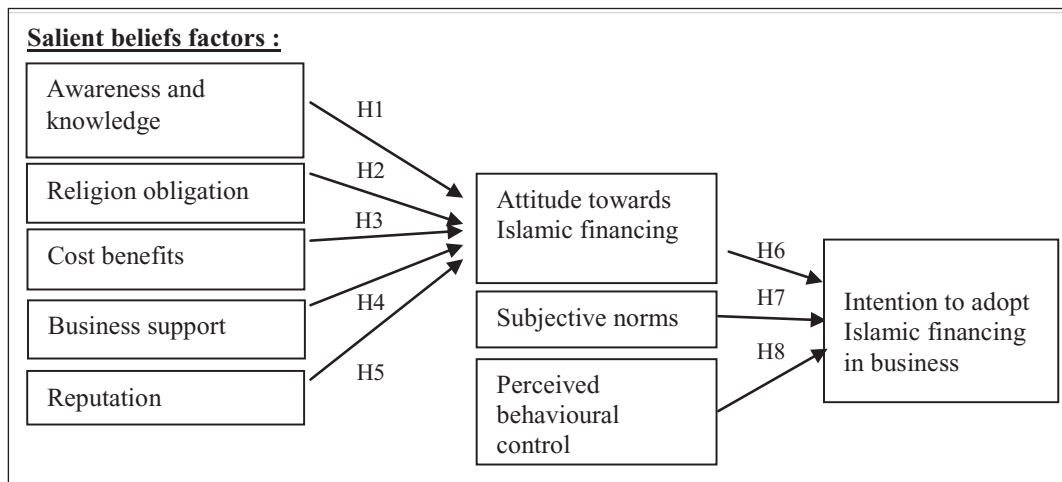
Osman and Ali (2008) who focused on Muslim entrepreneurs in Malaysia found that 80 percent of the total sample intent to use Islamic financing because of religion obligation or *Shariah*-based system. Other important reasons were certainty of capital and return. Among the users of Islamic financing (58 percent), the motivating

factors to use Islamic financing are the sense of belief that Islamic finance brings justice to people and more profitable than conventional financing. While the non users of Islamic financing felt that Islamic finance and conventional products are of no difference, in fact Islamic financing is perceived more expensive than conventional financing. From the review of existing literatures, only few studies have adopted a research model in investigating the attitude towards Islamic finance. To the researcher's knowledge, none of the studies have adopted Theory of Planned Behaviour (TPB) as the basis of theoretical framework. Furthermore, there has been substantial literatures that examined the relation between attitude and adoption intention, but minimal studies focused on the antecedents of attitude or the belief factors that influence the attitude formation.

3. Conceptual framework and development of hypothesis

On the basis of existing literatures on attitude towards Islamic finance, exploratory research via face-to-face interviews with the entrepreneurs and key personnel in Islamic financial institutions, a conceptual framework was developed. The conceptual framework (Figure 1) is adapted from the Theory of Planned Behavior by Ajzen (1991). This model explains that the adoption intention in Islamic financing is resulted from the attitude towards Islamic financing, subjective norms and perceived behavioural control. Since this study is emphasizing on attitude towards Islamic financing, hence it is important to understand what are the belief factors that influence the formation of attitude before an attitude being formed.

Fig. 1 : The conceptual framework



3.2.1 Salient belief factors

Salient beliefs are identified by examining an individual's or groups' belief hierarchy that is the most frequently elicited beliefs (Fishbein and Ajzen, 1975). In this study, five salient belief factors i.e. awareness and knowledge, religion obligation, cost benefits, reputation and business support were hypothesized to influence attitude towards Islamic financing.

i. Awareness and knowledge

Awareness is having or showing realization, perception or knowledge of a situation or fact. While, knowledge is defined as the fact or condition of knowing something with familiarity gained through experience or education (Writz and Matilla, 2003). In this study, degree of consumer awareness and knowledge about Islamic financing in terms of existence, differences with conventional financing will influence attitude towards Islamic financing.

ii. Religion obligation

Religion obligation refers to the role of religion in affecting an individual's choice or activities (Amin et al., 2011). The measures of religion obligation involve perception to comply with the underlying Islamic principles i.e.

riba-free, investment in Halal business and equal distribution of wealth. This study suggests that the greater adherence to Shariah principle, the more favourable attitude is formed.

iii. Cost benefits

Cost benefits are measured by cost of products and rate-of-return, availability of credit with favourable terms, lower service charge, lower interest charge on loan, high interest payment on deposits and lower monthly payment (Al-Ajmi et al. 2009). The perceived cost benefits may be positively related to attitude towards Islamic methods of finance.

iv. Business Support

Business support can be divided into two sections. 1. Financial support such as property loan, working capital and grant. 2. Non-financial support such as courses, advisory, management, distribution, research and development (Yusoff and Yacob, 2010). The variables for business support were measured in terms of the extent of Islamic financial institutions support business management, encourage business innovation and expansion, improve business efficiency (Gait and Worthington, 2009).

v. Reputation

Reputation is based on perceptions of the reliability, credibility, social responsibility and trustworthiness of the organizations (Fombrun, 1996). Previous studies showed social welfare responsibility factor appeared significant in consumers bank's selection (Al-Ajmi et al, 2009; Dusuki and Abdullah, 2007) this includes involvement in community (e.g. giving donations or sponsorship) and environmental practice and impact. Islamic banks should uphold social objectives and promote Islamic values to the customer (Dusuki, 2008).

Based upon these, we therefore propose the following hypothesis :

- H1. There is a positive relationship between awareness and knowledge with attitude.*
- H2. There is a positive relationship between religion obligation and attitude*
- H3. There is a positive relationship between cost benefits and attitude*
- H4. There is a positive relationship between business support and attitude*
- H5. There is a positive relationship between reputation and attitude*

3.2.1 Attitude towards Islamic financing

Attitude towards the behavior refers to the individual's favourable or unfavourable evaluations of the behavior (Ajzen and Fishbein, 1980). Amin et al. (2011) found that attitude is positively related with the intention to use Islamic personal financing. This study measures attitude towards Islamic financing from 5 determinants i.e. awareness and knowledge, religion obligation, cost benefits, business support and reputation.

3.2.3 Subjective norms

Subjective norms refer to the perceived social pressures which influence an individual's behavioural intention (Ajzen, 1991). In the context of Islamic finance, previous studies show that subjective norms have a direct impact to the intention to use Islamic personal financing (Amin et al., 2011).

3.2.4 Perceived Behavioural Control

Perceived behavioural control refers to the perception of ease or difficulty to perform the behavior of interest (Ajzen, 1991). The perceived behavioural control in this study suggests that entrepreneurs are likely to adopt Islamic financing in business if they feel they have control over the behavior, or are prevented to adopt Islamic finance in which they have no control. Based upon these, we proposed the following hypothesis :

- H6. There is a positive relationship between attitude and intention to adopt Islamic financing in business.*
- H7. There is a positive relationship between subjective norm and intention to adopt Islamic financing in business.*
- H8. There is a positive relationship between perceived behavioural control and intention to adopt Islamic financing in business.*

4. Methodology

4.1 Design instrument

From the review of existing literatures and exploratory interview with entrepreneurs, an instrument was developed to fulfill the objectives of the study. The questionnaire was divided in three sections. Section A captured the information about respondent demographic profile and characteristics of the respondents' business such as sales turn over, number of employees and category of business. Section B covered questions on usage of Islamic financing and awareness of Islamic finance terminologies. Section C of the instrument measured the belief factors i.e. knowledge and awareness, religion obligation, cost benefits, business support and reputation. Section D of the instrument measured the key constructs of TPB i.e. attitude, subjective norms, perceived behavioural control and behavioural intention. To assess attitude, multi-item measures were operationalized to obtain direct indication of attitude (Ajzen, 2007). The multi-item attitude measure consists a set of bipolar evaluative adjectives using a seven-point scale, whereby at each adjective respondents were asked to mark a scale that best reflects their evaluation or attitude towards Islamic financing as shown in Table 8. This study has adopted a seven-point Likert scale considering the wider ranges of choices and for the reasons of validity and reliability.

4.2 Instrument reliability and validity

In this study, the survey instrument has passed through two stages of routine editing to ascertain face validity. First, the instrument was discussed and pretested with few postgraduate students and lecturer to identify areas of confusion. Secondly, it was given to the panel of experts (academic and practitioners). They were asked to respond to the questionnaire. Upon their comments, the questionnaire was reworded to enhance clarity.

4.2 Data collection

The mode of data collection was through interviewer-administered interview at Halal exhibitions. A simple random sampling using list of exhibitors at Halal exhibition was used to achieve the target sample size of 30 respondents. The sample size met the recommended 25 to 40 sample size for instrument development (Hertzog, 2008, p.190). In addition, Johanson and Brooks (2009, p.6) suggested that 30 representatives from population of interest is the minimum recommendation for preliminary survey.

5. Findings and analysis

The 30 completed questionnaires were analysed using SPSS 18 for frequency analysis, descriptive analysis and reliability analysis. Frequency analysis was performed to describe and summarize the demographic profile, business characteristics and usage behavior of the respondents. Descriptive statistics were utilized to examine the constructs in this study. Cronbach alpha was used to test the reliability of the instrument.

Table 1. Demographic profile and business characteristics

Variables		%
Religion	Muslim	93.3
	Non Muslim	6.7
Gender	Male	43.3
	Female	56.7
Education level	Secondary	43.3
	Diploma or Bachelor's degree	46.7
	Masters or PhD	10.0
Age	31-40 years old	36.7
	41-50 years old	56.7
	Above 50 years old	6.7
Annual sales turn over	Less RM250,000	53.3
	RM250,000 - RM500,000	20.0
	RM500,000-RM1million	3.3
	RM1million-RM25million	20.0

	Above RM25million	3.3
Number of employees	Less than 5	33.3
	5 to 10 staff	30.0
	10-50 staff	23.3
	50-150 staff	13.3

Table 1 shows the demographic profile of respondents and characteristics of respondents' business. The sample consisted of more female (56.7 percent) than male (43.3 percent) respondents. A total of 63.4 percent of the respondents were above 41 years old. A total of 56.7 percent of the respondents attained at least diploma or degree level. According to SME Corp, the SMEs can be classified based on the annual sales turn over and number of staff. The data showed that over 53 per cent were considered micro-sized enterprises where the business sales turn over reached less than RM250,000.00 annually. Furthermore, the number of staff indicated that majority of the sample can be classified under micro (33.3 percent), small and medium-sized enterprises (53.3 percent). The respondents were asked on the usage of Islamic financing for their business. Table 2 indicates that 40 percent were users or currently borrowing Islamic financing. In contrast, 60 percent were non users where they have never borrowed and have borrowed Islamic financing before. The level of understanding of respondents on the Islamic financial system is still mediocre. A total of 40 per cent of the respondents are found to be knowledgeable on Islamic financial system, while 10 per cent have some partial understanding on the system. On the other hand, 50 percent of respondents have limited to zero knowledge on Islamic financial system.

Table 2. Usage and knowledge

Variables		%
Usage of Islamic financing	Currently borrowing	40.0
	Have borrowed before, now no more	10.0
	Have never borrowed	50.0
Knowledge on Islamic financial system	No knowledge at all	13.3
	Limited knowledge	36.7
	Understand partially	10.0
	Knowledgeable	36.7
	Very knowledgeable	3.3

Table 3. Knowledge and awareness

Items	Mean	Std. Dev
1. I know the existence of Islamic financing for Micro and SMEs	5.37	1.299
2. I know and understand the differences between Islamic and conventional financing	5.20	1.400
3. Islamic financial products and services are similar with conventional, except that the banks use different names to highlight the product	4.07	1.741
4. I know the underlying principles or concept applied in Islamic financing	4.57	1.501
5. I know Islamic financial products and services are offered to both Muslims and non Muslims	6.13	1.074

Table 4. Religion obligation

Items	Mean	Std. Dev
1. Islamic financial institutions and agencies that provide Islamic financing are compliant with Shariah or Islamic law.	5.40	1.453
2. Islamic financial institutions and agencies that provide Islamic financing are interest free	3.77	1.305
3. Muslims are prohibited from associating themselves with the element of interest practice by conventional system.	6.37	0.809
4. Religion motivates me for borrowing Islamic financing.	6.10	1.269
5. As a Halal business operator, I should be using Islamic financing in business.	6.53	1.008

Table 5. Cost benefits

Items	Mean	Std. Dev
1. Islamic financing more profitable than conventional financing.	5.30	1.784
2. Islamic financing offer credit at favourable terms and conditions.	4.93	1.760
3. Islamic financing offer lower service charge and lower monthly repayment	4.97	1.691
4. Islamic financing costs of borrowing funds is lower than conventional financing	4.80	1.710

Table 6. Business support

Items	Mean	Std. Dev
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1. Financial Institutions and agencies that provide Islamic financing encourage business expansion.	5.37	1.650
2. Financial Institutions and agencies that provide Islamic financing support business management.	4.83	1.555
3. Financial Institutions and agencies that provide Islamic financing share the risk of business	3.27	1.230
4. Financial Institutions and agencies that provide Islamic financing are less strict and fast approval loan.	3.73	1.574
5. Financial Institutions and agencies that provide Islamic financing prefer financing large corporations than Micro and SMEs, because of business risk.	3.77	1.675

Table 7. Reputation

Items	Mean	Std. Dev
1. Financial Institutions and agencies that provide Islamic financing uphold Islamic reputation and image.	5.50	1.137
2. Financial Institutions and agencies that provide Islamic financing contribute to the social welfare (i.e. giving donations or scholarships)	5.03	1.377
3. Financial Institutions and agencies that provide Islamic financing goal are not only maximizing profit, but also enhance standard of living and welfare of community.	4.77	1.073
4. Financial Institutions and agencies that provide Islamic financing are not transparent, many hidden charges not properly explained	4.10	1.807

Table 8. Attitude towards Islamic financing

Items	Mean	Std. Dev
1. Equitability	4.70	1.643
2. Fairness	4.93	1.660
3. Flexibility	4.50	1.592
4. Beneficial	5.47	1.167
5. Rewarding	5.07	1.112
6. Equitability	4.70	1.643

Table 9. Subjective norms

Items	Mean	Std. Dev
1. Most people whose opinion I value would approve my adoption in Islamic financing in business.	5.90	1.213
2. Most people who are important to me think I should adopt Islamic financing in business.	5.93	1.337
3. It is expected of me that I should adopt Islamic financing in business.	5.77	1.406
4. Recommendation from shareholders, co-owner may influence my decisions to use Islamic financing	4.80	2.140

Table 10. Perceived behavioural control

Items	Mean	Std. Dev
1. For me to adopt Islamic financing in business would be..	5.40	1.276
2. If I wanted to I could adopt Islamic financing in business.	6.40	0.770
3. How much control do you believe you have to adopt Islamic financing in business?	6.10	1.155
4. It is mostly up to me whether or not I adopt Islamic financing in business.	6.13	1.074

Table 11. Intention to adopt IF among non users

Items	Mean	Std. Dev
1. I plan to adopt Islamic financing in business in the forth-coming month	5.11	1.745
2. I am likely to adopt Islamic financing in business in the future	5.78	1.555
3. I will adopt Islamic financing in business	5.78	1.309

Table 12. Intention to continuously adopt IF among users

Items	Mean	Std. Dev
1. I plan to continuously adopt Islamic financing in business in the forth-coming month.	5.30	1.889
2. I am likely to continuously adopt Islamic financing in business in the future	5.60	1.776
3. I will continuously adopt Islamic financing in business	5.90	1.853

Cronbach's Alpha was used to measure the internal consistency of the scale items. It measures how well the individual item correlates with each other in the construct (Sekaran, 2005). As a rule-of-thumb, a scale is consider reliable when the Cronbach's Alpha value is at least 0.7 (Nunally and Bernstein, 1994). Hair et al. (2010) suggested that lower Cronbach's alpha value (above 0.6) is acceptable for early research and scale development process. From Table 13, Cronbach's alpha was above acceptable value of 0.7 in 2 out of 5 constructs, for cost benefits (0.846) and business support (0.745). In other constructs, the Cronbach's alpha was lower than 0.7 for awareness and knowledge (0.631), reputation (0.632) and religion obligation (0.485). Since alpha value of (> 0.6) is acceptable for basic research (Hair et al, 2008), items in the knowledge and reputation constructs will be retained as the original structure. However, items in knowledge and awareness, religion obligation and reputation constructs that exhibit low item-total correlation value of (< 0.3) will be reworded to test the potential of the scale items. This includes item 3 in knowledge and awareness construct, items 3, 4 and 5 in religion obligation construct and item 1 in

reputation construct. The item-total correlation results are not included due to space limitation. The constructs used in the Theory of Planned Behaviour (TPB) demonstrated a highly reliable scale as shown in Table 14. The Cronbach's alpha values are above acceptable level of 0.7, for behavioural intention among users (0.933), behavioral intention among non-users (0.878), attitude scale (0.898), subjective norms (0.789) and perceived behavioural control (0.783).

Table 13. Reliability analysis on salient belief factor

Constructs	No. of items	Cronbach's α
Knowledge and awareness	5	0.631
Religion obligation	5	0.485
Cost benefits	4	0.846
Business support	5	0.745
Reputation	4	0.632

Table 14. Reliability analysis on TPB constructs

Constructs	No. of items	Cronbach's α
Attitude	5	0.898
Subjective norms	4	0.789
Perceived behavioural control	4	0.783
IF adoption intention among non users	3	0.878
IF adoption intention among users	3	0.933

5. Conclusion

Results from the preliminary study of 30 Halal-certified Micro and SMEs in Malaysia have identified various areas in refining the survey instrument mainly on awareness and knowledge and religion obligation constructs. In order to suit the relevancy of the non Muslim respondents in answering the questions, religion obligation will emphasize on the obligation or Shariah compliancy of the financial institutions in practicing Islamic financing. Open ended questions on key motivation and inhibitions towards Islamic financing in business will be added to boost the credibility of data.

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